

A

3910. a. 65  
3

# LETTER

TO THE

AUTHOR of the

# HISTORY

OF THE

*Lutheran Church,*

From a Country School-Boy.

---

*Out of the Mouth of very Babes and Sucklings  
hast thou ordained Strength, because of thine En-  
emies: That thou mightest still the Enemy and  
the Avenger. Psal. viii. 2.*

---

L O N D O N:

Printed for JOHN MORPHEW, near  
Stationers-Hall. 1714.

A

LETTER

TO THE

AUTHOR of the

STORY



From a Country School-Boy

On the subject of the British Museum and the  
importance of the study of the history and  
the progress of the human mind.

Printed for J. JOHNSON, St. Paul's Church-yard, 1791.



**SIR,**

**S**INCE the Intention of my Writing is to be better inform'd, I beg you will pardon the Trouble I give you in offering this to your Perusal; and believe the greenness of my Years a sufficient Excuse for the Meanness of the Stile, and Weakness of the Arguments.

Happening accidentally to meet with your Book at a Neighbour's House, my curiosity prompted me to borrow and read it over: For I have always been taught, that the Church of *England*, as by Law Establish'd, is the only true Orthodox Church; but the *Lutheran* being the Establish'd Religion in the Native Country of our Sovereign, and your Book pre-



tending to be an Essay to unite that Religion with ours, I greedily swallow'd the Bait, in hopes of conforming myself to your Opinion without any detriment to my Conscience, which is indeed truly scrupulous, but not in the Dissenter's Sense.

Having brought it Home with a great deal of Pleasure and inward Satisfaction, I waited impatiently for a favourable Opportunity to read it carefully over, and become a Convert to your Opinion: It was not long before I had my Desire; for my Chamber-fellow being sent for home to his Relations, I dispatch'd my Exercise for the next Day, and spent a great part of that Night in reading and contemplating your Work: But alas! *parturiunt Montes!* I had nothing but my Labour for my Pains, and rose up no wiser than I sat down: Instead of meeting with a candid ingenious Writer perfectly well skill'd in the Controversies of both Religions, who had Learning enough to reconcile their Differences, and Charity enough to communicate his Sentiments there-upon to the good Christians of both Perswasions, who waited with pleasure



sure to hear the joyful Sound, how  
 UNION and COMMUNION a-  
 mongall His Majesty's Subjects, both as  
 to Points of Faith and Form of Wor-  
 ship, might possibly be effected, as the  
 only means to prevent the Growth of  
 Schism and Faction, *Popery* on one  
 Hand, and *Presbytery* on the other, to  
 both which we are (God knows) but  
 too much expos'd; instead I say, of  
 meeting with such an Author, I  
 found nothing that answer'd the Title  
 of the Book: So that I can never be-  
 lieve that you are (as you pretend to  
 be) a *Gentleman Commoner of Oxford*,  
 who either ought to have spoken more  
 to the purpose, or have been wise  
 enough to hold his Tongue: But sup-  
 posing you to be really the Person  
 you represent your self, I presume  
 you was either ambitious of being an  
 Author, or had a distant View of be-  
 ing taken notice of and preferr'd at  
 Court; one or both these I believe,  
 were your Motives, but I fear you  
 are out in your Politicks; for if King  
 George has but an hundredth part of  
 the Wisdom you say he is endued  
 with, he will never advance you who  
 are not less ridiculous than I am.

so weakly defend a Cause wherein you have voluntarily embarked.

To begin then with the Title of your Book: I think you call it *The History of the Lutheran Church; or the Religion of our present Sovereign King George, agreeable to the Tenets of the Church of England.* This (by the bye) sheweth, the Motive that induced you to write this Essay, was a Compliment to the King, because it was his Religion, and not a tender Compassion for the wavering Minds of misled Christians, and a zealous desire to guide them into the way of Truth: But be that as it will; for I do not intend to spend my Time in fruitless Cavils, nor do I write to criticize, but to be informed, and therefore I shall proceed to examine how the Book it self answer'd the Title, and try if I can find *one Paragraph* wherein you have performed your Promise of uniting the *Lutherans* with us.

I very much approve your Method of ushering your Book into the World under the Umbrage of that Learned Prelate the Arch-Bishop of York; a Man whose remarkable Zeal for the Church,

*Church*, hath so well established his Reputation among all Orthodox Persons, that a better Expedient could not be found to make them swallow any Opinion, than to lead them into a Belief that he is the Patronizer of it: I must tell you, this Book of yours cou'd be but an ordinary Compliment to his Grace. There being nothing remarkable in the Dedication, I shall hasten to the Book itself.

You begin your History at the Cre- Page 1.  
 ation of Mankind, (from which time all the Religions that are or have ever been in the World are deducible) and proceed to tell *the Original of Ex-communication, and the multitude of Religions and forms of Worship among Men before the Flood; of the Wiles of the Devil to deceive Mankind, by drawing them into a Belief, that either there is no God, or that there are many Gods; or that He himself usurpeth the Name of the Creator, and pretendeth to Miracles quite out of his infernal Sphere, till by over-acting of his part, his cloven Foot appeareth.*

Thus far you have spoken of the World in general; you come in the Page 3.  
 next Place to speak of *the Jews* in particular



ticular, who were happy above all other Nations, in having God Almighty himself to be their Guide, and leading them in the Way of Salvation; but yet that the Blindness of these Men's Hearts was so excessive great as to permit several Sects to creep in among them, such as Pharisees, Sadducees, &c.

Page 4.

The Jewish Rites and Ceremonies being abolished by the Doctrine of Christ, it cannot be denied, you say, that the Christian Religion is to be prefer'd before all others. This I as firmly believe as you can do; not because it abolished the Jewish Rites, but because we have such concurring Circumstances and even undeniable Proofs, of Christ's being the Messias that was always promised by God to be the Saviour of the World; and of the Doctrine's being genuine that is deliver'd down to us in the *New-Testament*, which is the Standard of our Faith and Actions: And I do further believe that Religion only to be *Orthodox*, that will bear the Test of those Sacred Writings in every Particular. This is what you promised in the Title Page of your Book to do by the *Lutheran Church*, and what I do now  
most

most earnestly desire you to perform; but you have not yet done any thing at all towards it, as I shall prove hereafter.

The rest of this and the four fol- Page 4.  
lowing Pages are fill'd with the Praises that are justly due to the Christian Religion in general, and are deduced first, from the wholsomeness of its Doctrine; which teacheth us to believe the Omnipotence of one supream God, that Jesus Christ was his Son and our Redeemer, that its Promises to reward the Good with immaculate and heavenly Felicity, in the full and perpetual Fruition of God, render it preferable to the Elysian Shades of Pagans, or the Fool's Paradise of Mahometans; and that no Religion like this teacheth us all Virtues, or doth more expressly forbid all Vices. Secondly, From the multitude of Martyrs; who not only forsook all that was dear to them in this World, but thought it an Honour and Happiness to suffer for the Cause of Christ; and bought their everlasting Felicity in the midst of Flames and most exquisite Tortures. Thirdly, from the wonderful manner of propagating this Religion thro' the World; whe-

B ther

ther we consider the Authors that spread it, who were illiterate Fisher-men, miraculously and suddenly inspired with the Gift of all Languages; or the manner how it was spread, without Violence or Eloquence, but by Weakness, Patience, and working of Miracles, contrary to Mahometanism, and other Religions that were established by the Sword.

Page 8.

You do now begin to wish that we in England may enjoy the Christian Religion in its greatest Purity; and as the only means thereto, you exhort us to take up the Cross and follow Christ in Meekness, Patience, Humility, Love, and all other Virtues; laying aside Self-Interest, idle Quarrels, needless Debates, unprofitable Questions in point of Religion, but maintaining the Unity of the Spirit in the Bond of Love; for the Church of God is a little Flock beset with many Wolves, as Jews, Turks, Pagans and Atheists; and therefore it becometh us to combine together to make us formidable to our Enemies. In all this, according to the literal Sense of the Words, I do agree with you; but as there is a large scope for various Interpretations, I must beg the favour of you to explain your self further;  
for



for I cannot believe that if one scabby Sheep, or Woolf in Sheep's Cloathing, gets into the Flock, it is our Interest to keep him there for fear of lessening or weakening the Party; but on the contrary we should all combine to turn him out before he doth us any considerable Mischief. The loss of him is but of one who is really the worst of Enemies, because seemingly a Bosom Friend; but the keeping him among us daily weakens us, and draws the Hairs singly out of the Horse-Tail (to use your own Similitude) till there is not one left. Page 9.

You proceed in the next place to tell us of the Glory of the *English* Page 9 & 10. Nation, in giving Birth to *Lucius* and *Constantine*, the first Christian King and Emperor in the World, and of *Joseph* of *Arimathea's* preaching the Gospel at *Glastenbury*, and continue a short Historical Account thereof from that Time down to the Reign of *Henry* the VIIIth, who flung off the Pope's Supremacy and laid the Ground for a thorow Reformation, which made a great Progress in the short-liv'd Reign of *Edward* the VIth; but receiv'd a terrible Check in the bloody Reign of *Queen* Mary,

Mary, who began a Persecution equal to that of the Primitive Christians: Which ought indeed to be imprinted deeply in the Minds of every Body, but what it hath to do in this Place, where the Dispute is not about Popery, but Lutheranism, I am at a loss to find out.

Page 11.

You have now brought the History of our Religion down to Queen Elizabeth, who re-settled the Reformation: And you tell us, that by the Counsel of Godly and Learned Divines assembled in Convocation, the Pope's Authority was thrown off, and the Primacy of the See of Rome removed to the See of Canterbury; that it was not done in a tumultuary manner by the Power of the People, but regularly and upon due Deliberation. Hence you take a bigger leap than either I or any of my School-fellows cou'd do, tho' some of us are as active Lads as any in England, quite back to the Reign of Edward the III<sup>d</sup>, above an Hundred Years before Henry the VIII<sup>th</sup>, or Luther, out of pure good

Page 12.

Humour to inform us, that Wickliff did at that time sow the first Seeds of the Reformation, by opposing the Pope and exposing the Errors of the Church of Rome; and after a trifling needless Digression

of

of the assuming actions of four or five insolent Popes, you give us a more particular Account of this *John Wickliff*; who was an *English-man*, Professor of Divinity of Oxford, who by the help of powerful Friends at Court, had great liberty of his Profession, and was in such Favour with *Edward the III<sup>d</sup>*, that he sent him with a full Power to treat with the Pope's Legate, concerning Affairs betwixt his Sovereign and the Papacy; that in *Richard the Second's* time, at the instigation of *Gregory the Eleventh*, who was alarmed at his Doctrine, he was Persecuted by the Arch-bishop of Canterbury and Bishop of London; and sundry Meetings were held of the Clergy to condemn him and his Doctrine, which protested strongly against the Adoration of Saints, Images, the Virgin Mary, or Angels; Purgatory, Transubstantiation, Auricular Confession, Prayers for the Dead, or in an unknown Tongue, Extreame Unction, and many other erroneous Tenets then and still maintained by the Papists; that after this, *Wickliff* repair'd to his Parish in *Leicestershire*, where he departed this Life in a good old Age, in 1384. That in the Year 1410, all his Books were burnt at Oxford, and in *Bohemia*; that



41 Tears after his Death his Body was dug up and burnt, and his Ashes flung into a River ; and that Wickliff's Doctrine was afterwards profess'd and vindicated by William Sawtre, a Minister in the Town of Lynn, for which he was condemned and burnt as an Heretick in the Reign of Henry the IVth, who began the first unmerciful Persecution of Christians for standing against the Pope.

The Abstracts hitherto have been faithfully made, tho' unpardonably long, which they shou'd not have been were I not unwilling to have the least room left for suspicion that I omitted any thing that cou'd do you Service; but it being evident to every Reader, that you have not yet touched upon one thing relating to the Matter in Hand, I will not trouble them nor my self with more useless Repetitions, but proceed to the next and I think the only Paragraph in your Book that speaks particularly of *Luther* and his Doctrine, and see how well you have handled the Argument. This I beg leave to set down in your own Words, which are as follow, viz.

Page 15.

“ Now I shall proceed to *Martin Luther*, a German, born on 11th of  
“ November,

“ November, in the Year 1483. He  
 “ was educated at the University  
 “ of Erford in Germany, where he be-  
 “ came an *Augustine* Fryer, but time-  
 “ ly perceiving the manifest Errors of  
 “ the Church of Rome, he protested a-  
 “ gainst them, by teaching that *In-*  
 “ *dulgences* were unlawful. He also  
 “ opposed the Invocation of Saints, I-  
 “ mage-Worship, Free-Will, the Pope’s  
 “ Supremacy, Merits of Good Works,  
 “ Celibacy in the Clergy, Monastical  
 “ Life, Transubstantiation, Commu-  
 “ nion but in one Kind to the Lai-  
 “ ty, the Mass, Auricular Confession,  
 “ Purgatory, and Extreme Unction;  
 “ which made *Erasmus* say, That *Lu-*  
 “ *ther* did well in detecting Errors.  
 “ The Effect of his Doctrine was true;  
 “ and then a Reformation was to be  
 “ wish’d; and was very necessary in  
 “ the Church. *Luther* then was not  
 “ only condemned by the Pope for an  
 “ *Heretick*, and Excommunicated, but  
 “ also Pope *Leo* commanded all his  
 “ Books to be burnt at Rome; whilst  
 “ on the other side *Luther* burnt  
 “ at *Wittemberg* all his Canons and  
 “ Popish Decretals. Likewise the Em-  
 “ peror of Germany, by the Pope’s In-  
 “ stigation,

" fligation, was order'd to banish him;  
 " but he was kept secret by certain  
 " Noblemen of *Saxony*, and in the time  
 " of his absence out of *Wittemberg*, one  
 " *Andreas Carolstadius* proceeded more  
 " rigorously in Causes of Religion, in  
 " inciting the People to throw down  
 " the Images set up in *Romish* Churches.  
 " *Luther* returning again into  
 " the City, greatly disliked the Order  
 " of their Proceedings, and reprov'd  
 " the rashness of *Carolstadius*, by de-  
 " claring that his Actions herein were  
 " not orderly, for Pictures and Images  
 " ought first to have been thrown out  
 " of the Hearts and Consciences of  
 " Men, and the people should have  
 " been first taught that we are saved  
 " before God, and please him only by  
 " Faith, and not by worshipping Ima-  
 " ges; for was this done, and the Peo-  
 " ple well instructed, there would be no  
 " danger of Images, because they would  
 " then fall of themselves. Nevertheless  
 " he did not repine (he said) as tho' he  
 " wou'd maintain or suffer Images to  
 " stand, but that pulling of them down  
 " belong'd to the Magistrate, and not  
 " by Force upon People without Or-  
 " der and Authority. Now the Cause  
 why



“ why *Luther* blamed *Carolstadius* for  
 “ this violent throwing down of Images  
 “ arose from Pope *Adrian*’s sending  
 “ Letters to all the Princes and States  
 “ in *Germany*, wherein he grievously  
 “ complained and charged *Luther* and  
 “ his Followers with Sedition, Tu-  
 “ mults, and Rebellion against Magi-  
 “ strates, and stiled them subverters  
 “ and destroyers of all Order and O-  
 “ bedience; therefore *Luther* to stop  
 “ the Mouth of his Slanderers, and  
 “ to prevent such sinister Suspi-  
 “ cions, was obliged to proceed this  
 “ way, to shew that nothing of his  
 “ Doctrine tended towards doing  
 “ things against Order and Authority.  
 “ Indeed *Luther* had many Conflicts  
 “ with the Pope, the Cardinals, and  
 “ others of his Clergy; and Notwith-  
 “ standing their Fury and Rage, and  
 “ Plots against him, and the great Pow-  
 “ er of his Adversaries, the Ger-  
 “ man Emperor, and King of *Spain*,  
 “ with other Potentates, yet they  
 “ could not prevail against him nor  
 “ take away his Life; for he died  
 “ peaceably in his own Country where  
 “ he was born, teaching and preach-  
 “ ing *Christ* Crucified for the space of

“ 29 Years. Many Dangers he esca-  
 “ ped, especially these two, which  
 “ are not to be passed by without  
 “ some notice. Once when a certain  
 “ *Jew* was appointed by his Enemies  
 “ to destroy him with Poison, it plea-  
 “ sed God that *Luther* had warning  
 “ thereof before, for the Picture of the  
 “ *Jews* Face was sent him, whereby  
 “ he knew the Assassine's Person, and  
 “ avoided the Danger. Another time  
 “ as he was sitting in a certain Place  
 “ at Stool, a great Stone there was o-  
 “ ver his Head in the Vault which mi-  
 “ raculously kept its place so long as  
 “ he was sitting, but as soon as he was  
 “ up, it immediately fell upon the  
 “ Place where he sat, and wou'd  
 “ have crush'd him to pieces if it had  
 “ fallen upon him. He was very  
 “ fervent in Prayer, and in his Ser-  
 “ mons Preach'd with such Efficacy,  
 “ that those which heard him thought  
 “ their own Infirmities and Tempta-  
 “ tions were touched and noted. He  
 “ died in his Climacterick Year, *Anno*  
 “ *Domini* 1546; and ended his Life  
 “ while uttering a devout Prayer,”  
 which you have set down; but it ha-  
 ving nothing to do with any Articles  
 of

of the Religion he establish'd, (the Subject of the present Controversy) I omit to insert it here.

This is the only part of your Book that gives the least colour for the Assertion, which (with a Confidence, I believe, peculiar to your self) you make at the beginning of the next Paragraph, *viz.*

“ By what has been said, we may *Page 18.*  
 “ perceive the Doctrine of *Luther* to  
 “ be agreeable to that of the Church  
 “ of *England*, the Reformation where-  
 “ of was settled as before hinted, un-  
 “ der the Reign of Queen *Elizabeth*,  
 “ in the Year 1562. The Doctrinal  
 “ Points whereof, consisting of 39  
 “ Articles, were confirmed by her and  
 “ her Parliament ;” of which Arti-  
 cles you have in the next place set  
 down an Abstract. But how impos-  
 sible it is for a sincere Member of the  
 Church of *England*, whose Conscience  
 is not fear'd with an hot Iron ; who  
 will not shut his Eyes to Truth, or  
 sow Pillows under his Arms ; who  
 will not prostitute his Faith for any  
 Worldly Advantage, or be carried a-  
 way with every Wind of Doctrine ;  
 how impossible it is I say, for such a



Man to perceive the Doctrine of Luther agreeable to the Tenets of the Church of England, I am now come to Examine.

You tell us of several Errors in the Church of Rome that Luther protested against; that he was Persecuted by the Pope, who burnt his Books while Luther burnt the Popish Decretals; after this, you represent him prudently reprov<sup>ing</sup> the hotheadedness of Andreas Carolstadius, whose ill-tim'd Zeal had like to have undone his Cause; and then inform us, that he died peaceably in a good old Age, after escaping several Plots against his Life. I do now appeal to any impartial Man, whether it is a fair way of Reasoning to say, *We differ from the Roman Catholics in some Points; so do the Lutherans; Ergo, We and the Lutherans are of the same Perswasion*; (for to this, all that you have said is reducible;) and whether I should not have undergone the Discipline of the School, if I had not better made out my Assertions in a Theme that I shew up for a Morning Exercise: And sure we ought to be much more careful in such a Debate as this, where our Religion is at Stake, whereon the Salvation of our Souls depends:

depends: Nay, I will appeal to your self, if you will seriously consider it, whether you wou'd not think that Judge very rash, who passes a definitive Sentence in a Cause of which he hath heard but one Side; and whether you do not Laugh in your Sleeve at the simplicity of those People ( if such there are) who believe the *Lutheran* Religion agreeable to *ours*, because *you* say it varieth from the *Roman Catholick* Church in some Points that *We* do; without telling us what destructive Opinions the *Lutherans* entertain in the lieu of them, such as the *Ubiquity of Christ, Consubstantiation, &c.* (to which I will speak particularly) or making the least offer to demonstrate one Point wherein the *Lutherans* and *We* do sympathize together. But indeed I cannot much blame you, for the Cause you espouse is so weak, that if you had made a fair Comparison, and set down the Articles of the *Lutheran* Church against those of *Ours*, the *Lutheran* Errors wou'd have been obvious to every Eye, and even the meanest Capacity; whereas, as the Case now stands, since you could say nothing in behalf of your Cause, you would not  
 expose

expose it, and therefore thought it your wisest way to draw a positive Conclusion from a Principle that was never proved, and by that means gain a few unwary Profelytes to your Opinion: But alas! this shews to what miserable Shifts you are reduced, when an ill-timed Silence is the best Argument you can make use of.

Page 25. But in Charity to unthinking People, who may swallow the golden Bait you have laid for them Pag. 25. where you say, *All the World knows King George to be a Lutheran*, I must beg Leave to deny the Assertion flatly. I own indeed that *Prince George, Elector of Brunswick, and Prince of Hanover*, was a *Lutheran*, as all the World I believe knows, but our present Sovereign *King George* is a Defender of the Faith of the Church of *England* as by Law Established; this is the Religion he is bound by the Act of Settlement to profess, joyn in Communion with, and maintain against all Religions whatsoever that are opposite to it; this, and this only, is the Religion he is bound by his Coronation Oath to preserve; as you may see in your own Book; and sure these are Tyes  
strong

Page 26.



strong enough to bind a Man of Honour, or a good Christian: and may be good Authority enough for me to declare that his present Majesty is not a *Lutheran*, but a Member of the Church of *England*. If the Reasons I have already given are not strong enough to convince you, I can have recourse to his temporal Interest. His Majesty is now King of *England*, and of Consequence it is his Interest to preserve his People in the full Possession of their Religion, Laws and Liberties: This is the true *Religion* settled in *England*; his Majesty's Subjects believe that it comes the nearest to primitive Christianity, of any Church in the World, and they had so great a Regard to its Interests as to pitch upon his Majesty for their Champion, and therefore I believe the King hath too much Honour, and is by this Time I hope too much an *Englishman* to act any thing to its Prejudice.

The Use of several Ornaments and Ceremonies in our Churches and Worship, are certainly necessary, so far as Decency and Order require; for if we will have every thing as neat as possibly we can make it in the Chamber

ber that we keep for the Entertainment of our Friends, who are upon a Level with us, how much more Care ought we to take of that Place which is particularly set apart for offering up our Prayers to God, who is there *spiritually* present with us? But then, as we would not have our Churches like Stables, (a Use to which they have been formerly put by *Dissenters*) so we would not have them adorned with all the Pageantry of a Theatre, as the *Papists* do: Both these Extreams I think are against the Rules of Decency. Of the former Extream I cannot at all accuse the *Lutherans*; they are rather enclined to the latter, and have not only all the Ceremonies in their Worship that we have, such as a *Liturgy*, the *Surplice*, *Musick* in their Churches, the Use of the Cross at Baptism, *Godfathers* and *Godmothers*, and kneeling at the Prayers and Sacrament, &c. but they do also retain many Popish Superstitions, such as *Images* and *Relicks* in their Churches, *Exorcism* at Baptism, *private Confession*, &c. But these Things being no *fundamental* Articles of Faith, I believe it might be in the Power of a Convocation

cation consisting of an equal Number of Learned Men on each Side to rectify them: There is one thing indeed in which the *Lutherans* do but too much imitate the *Roman Catholicks*, and it is very likely would meet with many Difficulties to remove it, which is the administering a *whole Wafer* in the *Eucharist*: This we can never allow of, for the holy Supper is a Sacrament and Symbol of Christ's Passion, which we eat by his Command, in Commemoration of his being broken on the Cross for our Transgression; and therefore the Bread that is administered in the *Sacrament* ought to be broken, to represent the mangled Body of our crucified Saviour: besides, it is our Saviour's express Command that we should so receive it; and for that reason, He himself in the same Night that he was Betrayed, took Bread and *broke it* and gave it to his Disciples; thereby setting us the Example. But I am enclined to believe that this might be settled as well as those before-mention'd, if there were no more *Essential* Differences between us; but I am afraid I shall make it but too plainly appear, that not-

D

with-



withstanding your Assertions to the contrary, there are much more material Points in the *fundamental* Articles of our Faith that keep open the Breach between us, and render the Union altogether impracticable, without an absolute Miracle; for it is a natural Frailty in Men to be so firmly wedded to a favourite Opinion in which they have been educated, or perhaps is the Off-spring of their own Brain, that it is not in the Power of Arguments to beat them off it; it is also the misfortune of a great many to be wilfully blind where their *Worldly* Interest interferes with their *Spiritual* Concerns. One or both these Motives will render all Overtures ineffectual that can possibly be made by a *Synod* towards an Union, for it must be composed of *Men* who are subject to Passions, all wedded to their own Opinions; all resolved to maintain their Points to the utmost, but none to yield: Thus will strong Debates be held for several Months, or it may be Years; still wandring in the same tedious Circle, till at last by some Wile perhaps one or two Members may be gained over to the opposite Party,

Party, which will create a Majority to that Side, but can never obtain a *true firm and solid Union*. One main Obstacle to a Reconciliation between Us and the *Lutherans* is Episcopacy. This is an Order in the *Establisht Church*, which was founded by the *Apostles* themselves, and hath continued ever since, till the *Calvinists* and *Lutherans* abolished them: But We have still retained them, and hope they will ever continue among us to the end of the World. The Preface to the Ordination of Priests and Deacons in our Liturgy, whose Authority you cannot deny, since you own your self to be of the *Church of England*, tells us plainly, that it is evident to all Men diligently reading Holy Scripture, and ancient Authors, that from the Apostle's time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons; which Offices were evermore had in Reverend Estimation: But we have yet further Authority; the Scriptures themselves being our Warrant for this Practice; for St. Paul sets down at large the Duty of a Bishop, 1 Tim. cap. iii. from Ver. 2d to the 7th. In his Epistle also to Titus he tells him, For this Cause

D 2

left

left he him in Crete, that he should set in Order the Things that are wanting, and ordain Elders in every City, as he had appointed him, Tit i. 5. and then he repeats the Duty of a Bishop. This Letter was written to Titus, who was Ordain'd the first Bishop of the Church of Crete; and that Timothy to whom the Epistle above quoted was written by St. Paul, was ordained by the first Bishop of the Church of the Ephesians. There are several other Texts of Scripture to this purpose, but I hope these will be sufficient to shew the Antiquity of *Episcopacy* and *Episcopal Ordination*, and the Obligation we are under to preserve it among us; but at the same time that it obligeth us to maintain that reverend Order in our Church, it utterly destroys our unity with the *Lutherans*; for We can never consent to abolish *Episcopacy* for the Reasons above-mentioned, and their Temporal Interest is so linked in with their natural Aversion, that they cannot upon any account yield to establish *Bishops* among them; for all those Lands that in the Times of Popery did belong to that Order, are now dispersed among the *Laity*, and should

Episco-



Episcopacy be revived, all those Estates must be resumed ; So that all the present Proprietors, (who are the chief leading Men in those Nations) must use their utmost Interest and Endeavours to prevent their uniting with us upon those Terms ; and we know very well that it will be impossible to accomplish it without the concurrence of the *Civil Power*. This must infallibly render all Schemes ineffectual : But supposing this Difficulty removed, and that the *Proprietors* will either restore those Lands, or grant an Equivalent instead of them, and that an Assembly is met to settle Matters, there is yet a more powerful Obstacle to an Union ; for the 20th Article of our Church teacheth, that *though they have Power to decree Rites and Ceremonies, and Authority in Controversies of Faith, yet they cannot lawfully ordain any thing contrary to God's Word ;* and therefore we cannot unite with the *Lutherans*, who do hold Opinions that are repugnant to Scripture, one whereof is their Doctrine of the *Ubiquity of the Body of Christ*.

This is one of their darling Opinions, which they strenuously maintain (as they say) that they may not take  
away

away the Union of the two Natures of Christ which are inseparable : But it is so monstrous an Opinion, that We can never pretend to agree with them in it without denying an Article of our Faith ; for the *Athanasian Creed* tells us, that it is necessary to everlasting Salvation, that we believe rightly the Incarnation of our Lord Jesus Christ. That he is God and Man ; God of the Substance of the Father, begotten before the World ; and Man of the Substance of the Mother born in the World ; perfect God and perfect Man, of a reasonable Soul and humane Flesh subsisting ; who although he be God, and Man, yet he is not two but one Christ : One ; not by Conversion, of the Godhead into Flesh, but by taking of the Manhood into God : One altogether ; not by confusion of Substance, but by unity of Person ; For as the reasonable Soul and Flesh is one Man ; so God and Man is one Christ. Here we see it plainly proved, that the Union of the two Natures is inseparable ; this we own, we can do no otherwise, for our Salvation depends upon it ; and therefore we cannot comply with the *Lutheran* Notion of Christ's being present in

in his *Humane* Body in all Places at the same time. They say indeed, that the Union of the two Natures is inseparable, but they take a wrong Method to preserve that Union; for the Idea they conceive of the Omnipresence of Christ's *humane* Body confoundeth the Substance. They believe *Christ's humane Body to be every where present at the same time*; but Omnipresence is an Attribute peculiar to none but God, and consequently Christ being entitled to it only in his *divine* Nature, cannot be Omnipresent in his *humane* Body without confounding the *humane* Body with the *Divine*. This destroyeth an Article of our Faith (set down in the *Athanatian Creed* before quoted) declaring that *he is not two but one Christ; One altogether; not by Confusion of Substance, but by Unity of Person*; which we are bound to believe under pain of *everlasting Punishment*.

I know they will pretend to bring Texts of Scripture to defend their Assertion: They say that Christ promised *when two or three are gathered together in his Name, that he is in the midst of them*, Matt. xviii. 20. and that *He is with them alway, even unto the end of the*



*the World*, Mat. xxviii. 20. This they say,  
 is a strong Argument to prove the *Om-*  
*nipresence* of Christ ; for there are these  
 devout Congregations in all parts of  
 the World at the same time, and that  
 Christ could not fulfil his Promise to  
 Mankind if his *Omnipresence* was not  
 allowed of ; so I say too ; but then he  
 is not *Bodily* present at all these Places ;  
 He is there present only in a Spiritual  
 Sense, *I am in the midst of you* ; that is,  
 my Ears are open unto your Prayres ;  
 I see and am pleased with the manner  
 of your offering up your Petitions, and  
 will grant you such Things as you  
 have need of. This I take to be the  
 true meaning of those Words, because  
 it answers the Doctrine of our Church  
 in every particular ; for first, it allow-  
 eth of the *Omnipresence*, which is an  
 Attribute that is justly due to the *Di-*  
*vinity* of Christ, *without confounding the*  
*Substance* ; and in the next Place, it  
 sufficiently fulfilleth Christ's Promise to  
 Mankind. I think I have made it  
 plainly appear that we are to avoid the  
*Lutheran* Notion of this Matter as a  
 pernicious and damnable Doctrine ;  
 but it is not to be expected that they  
 will yield to us in this Point, since they  
 have

have founded a no less impious Doctrine upon it, namely, *Consubstantiation*, which I come in the next place to consider.

The *Lutherans* believe firmly, that <sup>+</sup> the *Body and Blood of Christ* are truly, substantially, and really present in the *Bread and Wine of the Supper*, and is there distributed and receiv'd with the *Mouth of the Body* together with the *Elements*, but in a manner that cannot be perceived by the *Senses*; and to prove this, they quote these Words of our Saviour, *This is my Body*; but is it not strange that *Christians* should insist upon *Carnal Significations* and *Natural Effects* in *Sacraments* and *Mysteries*, when our blessed Lord hath given us a sufficient Light to conduct and secure us from such *Mis-apprehensions*? *The Flesh profiteth nothing, the Words that I speak unto you, they are Spirit, and they are Life*, Joh. vi. 63. and this one Word was enough for *Christ's Disciples*; inasmuch that when *Christ* at the institution of the Supper, affirmed of the *Bread and Wine* that they were his *Body and Blood*, they were not at all offended or surprized; they saw enough to tell them that it was not the *natural Body* of their Lord that they

B eat

eat at that time, and they were before sufficiently instructed in the nature of that Mystery, and very well knew that those Words must have a *Spiritual* Meaning; for Christ's *natural humane* Body was there present, and administered this Sacrament to them, and at the same time that he saith, *take; eat; this is my Body*, he also subjoyneth *do this in remembrance of me*. Luke xxii. 19. St. Paul likewise repeateth these Words of our Saviour, and then telleth us that *as oft as we eat this Bread and drink this Cup, we do shew forth the Lord's Death till he come*. 1 Cor. ii. 26. Pursuant to this St. Jerome saith expressly, *Of this Sacrifice, which is wonderfully done in Commemoration of Christ, we may eat; but of that Sacrifice which Christ offer'd upon the Altar of the Cross by it self, or in its own Nature, no Man may eat*. So St. Augustine: *For therefore ye are not to eat that Body which ye see, nor to drink that Blood which my Crucifiers shall pour out it is the same, and not the same: the same Invisibly, but not the same Visibly*. For until the World be finished, the Lord is above, but the Truth of the Lord is with us. The Body in which he rose again must be in one Place, But the Truth of it is every where.



where diffused. St. Ambrose tells us, that this Bread doth not go into the Body (for to how many might his Body suffice for Meat;) but the Bread of eternal Life supporteth the substance of our Spirit; and therefore it is not touched by the Body, nor seen with the Eyes, but with Faith it is seen and touched. And St. Chrysostom saith, that all this whole Mystery hath neither carnal Sense, nor carnal Consequence. All the Ancient Fathers speak to this Effect, and pursuant to these Opinions and Christ's Words, we have framed the 28th Article of our Religion, *Viz.*

“ The Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves; but rather it is a Sacrament of our Redemption by Christ's Death: In-  
 “ somuch, that to such as *rightly. worthily, and with Faith* receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

“ Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: But it is repugnant to the plain Words of Scripture, overthroweth the nature of a

“ Sacrament, and hath given occasion  
 “ to many Superstitions.

“ The Body of Christ is given, ta-  
 “ ken, and eaten in the Supper only  
 “ after an Heavenly and Spiritual  
 “ manner. And the Mean whereby  
 “ the Body of Christ is receiv’d and  
 “ and eaten in the Supper, is Faith.

“ The Sacrament of the Lord’s Sup-  
 “ per was not by Christ’s Ordinance  
 “ reserv’d, carried about, lifted up, or  
 “ Worshipped.

This is the Belief the Church of  
*England* entertaineth concerning the  
 Sacrament of the Lord’s Supper, which  
 I find is every way agreeable both to  
 Scripture and the Opinions of the *anci-*  
*ent Fathers* of the Church: But I can-  
 not find the least mention made either  
 in the *Fathers*, the Texts of *Scripture*,  
 or the 28th Article of *our Church* be-  
 fore recited, of Christ’s Body and Blood  
 being *substantially* present in the Bread  
 and Wine, and actually receiv’d with  
 the *Mouth of the Body*, which is the  
*Lutheran* Opinion; on the contrary, I  
 find a Position laid down and plainly  
 proved that is quite opposite to this;  
 namely that the Body and Blood of  
 Christ is receiv’d in the Sacrament on-

ly

ly after a *Spiritual* manner by *Faith*. Judge then whether it is not as easy to incorporate Fire and Water, as to reconcile these two Opinions.

Bnt since our Church hath set a Brand particularly on the Popish Doctrine of *Transubstantiation*, I will put the Matter quite out of Dispute, by comparing *Transubstantiation* with *Consubstantiation*; thereby shewing how little Difference there is between them, and that the denying of one is in a manner denying both.

The Papists believe that the Body and Blood, together with the Soul and Divinity of Christ, are really and substantially in the Sacrament, and that a Change is made of the whole Substance of Bread into the Body, and the whole Substance of Wine into the Blood of Christ. This they call *Transubstantiation*. †

The Lutherans say, that the Bread and Wine remain what they were, but the Body and Blood of Christ are present together with the Elements, and are indeed taken and receiv'd with the Mouth of the Body. This they call *Consubstantiation*. ✓

Thus you see they both agree that they eat and drink the substantial Body and Blood of Christ which was broken upon the Cross, in the *Eucharist*; but



but they differ in the Manner of eating it; for the *Papists* say they eat and drink them *in* the Elements, and the *Lutherans* say they eat and drink them *with* the Elements; both which Assertions are equally absurd and Blaphemous; and *our Church* in branding *one* doth certainly stigmatize the other.

I think I have now fully prov'd the *Church of England* to come the nearest to *Primitive Christianity*, and be most agreeable to the Doctrine of the *Gospel* of any Church in the World, and that therefore we cannot admit of any Alterations or Innovations. I have also made it clearly appear that the *Lutherans* differ very much from *Us*, not in *ceremonial* only, but in *fundamental Points*, and *Matters of Faith*; that they are so wedded to their Opinions, and that their temporal Interest doth so far interfere in the Controversy, that it must render all Schemes for their uniting with us ineffectual, without the Divine Interposition in a very eminent manner.

These are my Sentiments of the *Lutheran Religion*; and as no Body desires an union of Opinions among all *Chri-*

Christians more than my self, so I could heartily wish I were mistaken in my Notions ; but I believe I am not. If I am in an Error, I desire you will be so good as to demonstrate to me wherein I have been in the wrong, and I do sincerely promise publickly to retract and own it. I am

Octob. 23.  
1714.

S I R,

*Your Humble Servant,*

Philalethes.

---

  

FINIS.